



Implementation of Traditional Games in Developing Religious and Moral Values in Early Childhood

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ABSTRAK

Perkembangan nilai-nilai agama dan moral anak usia dini di Taman Kanak-kanak masih tergolong rendah yakni anak belum dapat menunjukkan perilaku dan sikap pada perkembangan tersebut. Hal ini karena kegiatan bermain sambil belajar kurang dikaitkan dengan permainan tradisional. Oleh karena itu, penelitian ini bertujuan untuk menguraikan penerapan Permainan Tradisional dan perkembangan Nilai-nilai Agama dan moral serta faktor pendukung dan penghambat anak usia dini di Taman Kanak-kanak, Adapun jenis penelitian yang digunakan yaitu penelitian kualitatif dengan model pendekatan humanistik, subjek penelitian ini adalah anak 5-6 tahun sebanyak 15 orang, sedangkan teknik pengumpulan data yang digunakan yaitu observasi, wawancara dan dokumentasi. Adapun teknik analisa data yang digunakan yaitu reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa penerapan permainan tradisional congklak, Peta Umpet, engklek, lompat tali dan bakelan dilakukan secara terprogram dengan menyesuaikan pada tema dan sub tema yang terdapat di taman kanak kanak, hasil penerapan menunjukkan adanya perkembangan nilai nilai agama dan moral anak usia dini, walaupun dalam penerapannya tidak terlepas dari faktor pendukung dan penghambat, namun hal ini dapat diatasi oleh guru. Sehingga hasil penelitian ini diharapkan dapat memberikan kontribusi bagi kegiatan bermain sambil belajar melalui pelestarian permainan tradisional bagi lembaga pendidikan dan khususnya anak usia dini.

ABSTRACT

The development of religious and moral values in early childhood in kindergarten is still relatively low. Children are not yet able to demonstrate behavior and attitudes in this development. This is because playing while learning is less associated with traditional games. Therefore, this research aims to describe the application of traditional games and the development of religious and moral values as well as supporting and inhibiting factors for early childhood in kindergarten. The type of research used is qualitative research with a humanistic approach model, the subject of this research. There were 15 children aged 5-6 years, and the data collection techniques used were observation, interviews, and documentation. The data analysis techniques used are data reduction, data presentation, and concluding. The results of this research show that the application of the traditional games Congklak, Map and Seek, engklek, jump rope, and bakelan was programmed by adapting to the themes and sub-themes found in kindergarten. The application results show the development of religious and moral values in early childhood. Even though its implementation cannot be separated from supporting and inhibiting factors, the teacher can overcome this. It is hoped that the results of this research can contribute to playing while learning activities by preserving traditional games for educational institutions and especially early childhood. The application results show the development of religious and moral values in early childhood. Even though its implementation cannot be separated from supporting and inhibiting factors, the teacher can overcome this. It is hoped that the results of this research can contribute to playing while learning activities by preserving traditional games for educational institutions and especially early childhood.

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1. INTRODUCTION

Early childhood is a period of development from 0-8 years old. This means that early childhood also refers to the period between birth and 8 years of life (Ariyanti, 2016; Mulianah Khaironi, 2018). Ages 5-6 years, the concept of God is heavily influenced by fantasy and emotion, so that in responding to religion children still use fantastic concepts that are filled with fairy tales and do not make sense (Abdulkhaleq, 2020; Fitri & Satrianis, 2018). Then, at this age children's attention is more focused on religious leaders rather than the content of their teachings and stories will be more interesting if they are related to childhood because they suit their childish soul (Mubasyaroh, 2016; Munirah & Ladiku, 2019). Childhood is a very important period because it is the basis and foundation for further education, especially religious education. The characteristics of religion in early childhood are: 1) children believe in the existence of God in simple concepts according to their religion. 2) children are familiar with daily worship activities in accordance with the teachings of their religion. And 3) children carry out daily worship activities in accordance with the teachings of their religion (Purwoto et al., 2020; Tanfidiyah, 2018). Talking about religious values, in essence it cannot be separated from the moral concept itself. Because morals are closely related to a person's beliefs, the beliefs in question are beliefs in adhering to a religion (Nudin, 2016; Saputra & Taklimudin, 2017; Setiawati et al., 2019). Therefore, in Islam morals are called morals, where morals in Ulama studies are character, character or manners that are embedded in a human being which will be the basis for doing something automatically or spontaneously, if the morals are good then the actions will be good (easy morals) and if the morals are bad then the actions will also be bad (mazmumah morals). Of course this is related to faith (Purwoto et al., 2020; Selvi, 2020). Moral development is related to changes in reasoning, feelings and behavior regarding standards regarding right and wrong. The characteristics of early childhood moral development include: 1) children recognize good behavior as a reflection of noble character. 2) children show polite behavior as a reflection of noble morals (Rahmawati, 2020; Septiani, 2021).

Thus, the religious and moral values of early childhood are psychological changes experienced by children related to their ability to understand and carry out good behavior based on the religious teachings they believe in (Nudin, 2016; Saputra & Taklimudin, 2017; Setiawati et al., 2019). So, religious and moral values are the initial foundation in improving themselves to overcome the bad possibilities they will encounter in everyday life. "From 2010 to 2015, more than 10 million children were victims of violence, 58% of whom were victims of sexual violence." Until now, this has spread to the problems of bullying, drugs, stealing, teenage acquaintances in the form of brawls, motorbike gangs, robberies, religious harassment and other things which are increasingly worrying the Indonesian people. This problem shows that educational institutions have not been fully able to instill religion and morals in society as a basic foundation for behavior. It is said that apart from the quality problem from the cognitive-intellectual aspect, the most crucial problem is the low quality of morals and character of the output of educational institutions (Rohmah et al., 2015; Soetari, 2017).

Early childhood learning is carried out while playing, play activities can indirectly form religious and moral values in children. Because playing is their favorite activity (Ananda, 2017; M. Khaironi, 2017). There is even a tendency for people who can already play the game to teach it indirectly to their friends who can't yet (Pertwi et al., 2018; Wiranti & Mawarti, 2018). This shows that traditional games provide benefits in the religious aspect, namely they can bring children to realize their connection to something that is great (transcendental) (Nurwahidah et al., 2021; Sulistyaningtyas & Fauziah, 2018). Meanwhile, the benefits for moral values are that it can facilitate children to be able to live up to the moral values passed down from previous generations to generations, such as training discipline, introducing patient behavior, introducing independent behavior, self-confidence, healthy living, so on. However, this does not happen when children play modern games, many problems arise, such as selfish attitudes which indicate that children want to win alone and do not want to give in to their friends. If neither of them gives in, then conflict arises. It's different when children play traditional games, children are taught to be sportsmanlike, honest, and not to have the nature of wanting to win alone or being selfish or egocentric (Lumbin et al., 2022; Nur, 2013).

Based on the phenomenon in the field, schools have implemented various kinds of traditional games, but they are not in accordance with the rules which can improve aspects of children's development. Traditional games such as engklek, ball bekel, map and seek, terompah and congklak are only carried out as a transition of learning so that one child does not disturb the other child. other. Apart from that, there are still many children who do not know daily prayers such as prayers before and after eating/studying, entering/exiting the bathroom/class/house, prayers for looking in the mirror and getting dressed, even prayers before and after sleeping. When the teacher asks about this prayer, the children are confused about answering because they don't know the specific prayers, as well as in the introduction to daily worship, there are still children who don't know the five daily prayers. when is the time and when is

it carried out, some people are still confused about the rak'ah in prayer. Apart from that, children also do not yet fully understand religious holidays and their history(Siswanto et al., 2019; Tanfidiyah, 2018). Then, children's religious development cannot be seen from their introduction to places of worship and religious figures according to their religion. There are still some children who do not participate in religious holiday activities and places of worship and there are still children who do not imitate religious figures according to their religion, this is shown by their idols such as superman, ninja, spider man and so on, thus influencing behavior. those at school who like to hit friends for no reason, kick and fight(Purwoto et al., 2020; Sakwin, DL, & Muqowim, 2020).

Likewise with moral values, there are still children who have not developed moral values within themselves. This is shown by the lack of development of recognition of behavior that reflects noble morals. Meanwhile, during breaks, the development of religious and moral values in early childhood is not yet optimal, which can be seen from the stimulation carried out by teachers which is limited to letting children play without guiding and directing them in an activity and when children interact with their friends. In fact, this is a very important thing to monitor, because incidents or occurrences will arise spontaneously for the child, and this is usually related to anecdotal notes. Thus, early childhood is the right age to instill religious and moral values through traditional games. At birth, a baby's brain contains 1000 to 200 billion neurons or nerve cells that are ready to make connections between cells, around 50% of human intelligence capacity has occurred at the age of 4 years, 80% has occurred at the age of 8 years, and has reached the culmination point of 100% when aged 8 to 18 years(Diananda, 2021; Erida, 2018)The statement above is reinforced by research which states that the results of the research show that traditional games can develop children's abilities(Nurwahidah et al., 2021; Sulistyanyngtyas & Fauziah, 2018). Based on the explanation above, researchers are interested in conducting research entitled Implementation of Traditional Games in Developing Religious and Moral Values for Early Childhood in Deli Serdang district. The aim of this research is to analyze the application of traditional games in developing religious and moral values in early childhood in kindergarten. It is hoped that the results of this research can contribute to playing while learning activities through preserving traditional games for educational institutions and especially early childhood.

2. METHOD

This type of research is qualitative with a humanistic research model approach, which places humans as the main subject in social/cultural events. In symbolic interactionism, as a reference for qualitative research, the limits of human behavior as an object of study are further emphasized. Here, the socio-psychological perspective is emphasized, the main target of which is the development of religion and morals in daily life. The subjects of this research were 15 young children aged 5-6 years who were in class B, while the research object is traditional games in developing religious and moral values in early childhood at the Umni Erni Integrated Islamic Kindergarten, Dusun XII Sidobali, Pematang Johar Village, Labuhan Deli District, Deli Serdang Regency; and Harvisyah Integrated Islamic Kindergarten Jln. Sadar Timur Gg. Rahmad No. 042 Skip Village, Lubuk Pakam District, Deli City, Deli Serdang Regency. The data collection techniques used were observation, interviews and documentation. The grid instrument for the development of religious and moral values for children aged 5-6 used in this research can be seen in Table 1.

Table1. Grid Instrument for the Development of Religious and Moral Values for Children Aged 5-6

Aspects of early childhood development	Indicators of the Development of Religious and Moral Values in Early Childhood
Moral	Children recognize good behavior as a reflection of noble character Children show polite behavior as a reflection of morals Children believe in the existence of God in a simple concept according to their religion.
Religion	Children are familiar with daily worship activities in accordance with the teachings of their religion. Children carry out daily worship activities in accordance with the teachings of their religion.

(Rifmasari et al., 2021; Syamsudin, 2017)

Data analysis techniques data analysis begins with data reduction, data presentation and drawing conclusions (Sugiyono, 2019). And the next step is for researchers to examine or check the validity of the data through credibility, transferability, dependability and confirmability.

3. RESULT AND DISCUSSION

Result

Based on the results of the research that has been carried out, it was found that in the application of the traditional games of engklek, hide and seek, marbles, jump rope, and congklak, an I Theme with a Sub Theme My Environment has been determined first. The material for each sub-theme includes what objects are around me, classification of objects around me, benefits of objects around me, playing with objects around me, and creativity with objects around me. This material is then designed and programmed into a module which is implemented 5 times both indoors and outdoors, of course the teacher has previously prepared the traditional game tools needed as well as setting up the outdoor and indoor spaces that will be used in implementing the learning program that has been designed. In the initial stage, the teacher conduces the class, where previously there has been an opening greeting in the class, then the children are given daily routine activities such as doing LK (worksheets) according to the sub-theme of my environment at that time. While the children were working on the LK (worksheet), 8 children were directed to the outdoor room to play games of jumping rope, Bekelan, engklek and congklak. Vice versa, the rest will follow after the 8 children have finished the game. This is done so that the game can be played optimally. The steps for this traditional game are as follows:

When starting a traditional game, the teacher first explains the purpose of the jump rope, bekelan, engklek and congklak games which are linked to the religious and moral values of early childhood, such as reading short surahs before playing the game, prayer intentions, and daily prayers. . Apart from that, the teacher talked about children who believe in the existence of God in a simple concept in accordance with their religion, the introduction of worship activities and carrying out daily worship activities in accordance with the teachings of their religion, every day in accordance with the teachings of their religion, the introduction of good behavior as a reflection of noble character, and introduction of good behavior as a reflection of noble character. After the teacher tells the story, the game begins, the children are invited to sing together with songs that match the AKU theme for that day. Bekelan game, players consist of 2 people, players provide bekel balls made of ready-to-eat rubber plastic with subordinates consisting of 5 small gravel stones, players determine the rules of the game, for those who cheat or lose, then the players play suits, Those who win will start the game first, then the player starts to bounce the bekel ball while scattering the ball consisting of 5 stones, before the ball bounces the player must immediately scoop up 1 stone at the first game level while catching the ball, and so on until the fifth game level , if a player cannot do it well, the game will continue with the next player. Until the game finishes at the fifth level. After the game ends, The teacher discussed and asked questions to the children regarding the Bakelan game they had played, all children were given the opportunity to express their opinions and answer questions. At the end of this activity, the teacher gave a star as a reward for children who were pious in participating in the activity.

Congklak game: players consist of 2 people in 1 congklak, players provide congkla holes first, can be from ready-made APE, or ground media, which consists of 14 holes, players determine the rules of the game, for those who cheat or lose, then players make suits , those who win will start the game first, if the player is in the process of playing, then the fruit lies in an empty space except for the congklak parent hole then the game ends and continues with the second player, and so on. Until all the fruit is gone. After the game ended, the teacher discussed and asked questions to the children about the congklak game they had played, all children were given the opportunity to express their opinions and answer questions. At the end of this activity,

Engklek Game; The engklek players determine the rules of the game, the members of the engklek game make a picture of the engklek first before the start of the engklek game, each participant has a spat made of flat gravel, the game consists of more than 2 people, where each person chooses their own group of friends, each group sends The leader of the group is to do the hompimpah and if there are 2 more people left, then suits are played, the game is played in turns according to the winning order when hompimpah and suits. The game starts by throwing a gacok, and jumping over all the geometric shapes on the engklek image, and so on, for the group that loses in the engklek game they will be punished, punished according to the rules that have been set. After the game ends, The teacher discusses and asks questions to the children about the engklek game they have played, all children are given the opportunity to express their opinions and answer questions. At the end of this activity, the teacher gave a star as a reward for children who were pious in participating in the activity. In the Jump Rope game: the players make the

rules of the game first, the players provide rubber bands which are strung to the length desired by the players, after that they are divided into several groups, consisting of more than 2 or more people in each group, each group leader perform and suit to determine the turn to play for each group, the player on guard must hold the rubber band from end to end consisting of 2 holders, the group playing, then make a jump without hitting the rubber band, because if it hits, then the game finished means the game will be carried out by another group, and so on, 7) the height of the rubber band, depending on the level of play that has been determined previously. After the game ends, the teacher discussed and asked questions to the children about the jump rope game they had played, all children were given the opportunity to express their opinions and answer questions. At the end of this activity, the teacher gave a star as a reward for children who were pious in participating in the activity. Implementation of hide-and-peek: the game of hide-and-peek itself has significant differences from the traditional games of engklek, bekelan, congklak and jump rope. Because this game is played in large groups together.

Where 15 children were guided and directed to an outdoor room to play together with the class teacher and accompanying teacher. In the hide and seek game consisting of more than 2 people, where the group sets the rules before playing, such as the duration of time to hide, the boundaries of the area to hide, the children do the hompimpah first, repeatedly, until there is only one person left who loses in the hompimpah In this case, the loser is asked to lean his head which is supported by his hand and close his eyes, the child on guard starts counting the duration, the other children went to hide, the child who was guarding looked for his friends one by one, those who found him immediately ran to the location where the sled was, ready to touch the sling pole first, then he won, and so on, after everyone had gathered in place At the beginning, random numbers are carried out, by lining up lengthwise behind his friends, for those whose line matches the count, he becomes the next guard. After the game ended, the teacher discussed and asked questions to the children about the hide and seek game they had played. All children were given the opportunity to express their opinions and answer questions. At the end of this activity, the teacher gave a star as a reward for children who were pious in participating in the activity. The child who is guarding looks for his friends one by one, those who meet him immediately run to the location where the sling pole was, ready to touch the sling pole first, then he wins, and so on, after everyone has gathered at the starting place, random numbers are made, with Line up lengthwise behind his friends, for those whose ranks match the count, he becomes the next guard. After the game ended, the teacher discussed and asked questions to the children about the hide and seek game they had played. All children were given the opportunity to express their opinions and answer questions. At the end of this activity, the teacher gave a star as a reward for children who were pious in participating in the activity. The child who is guarding looks for his friends one by one, those who meet him immediately run to the location where the sling pole was, ready to touch the sling pole first, then he wins, and so on, after everyone has gathered at the starting place, random numbers are made, with Line up lengthwise behind his friends, for those whose ranks match the count, he becomes the next guard. After the game ended, the teacher discussed and asked questions to the children about the hide and seek game they had played. All children were given the opportunity to express their opinions and answer questions.

At the end of this activity, the teacher gave a star as a reward for children who were pious in participating in the activity. Whoever touches the support pole first wins, and so on, after everyone has gathered at the starting place, the numbers are random, by lining up behind their friends, for those whose lines match the count, they become the next guard. After the game ended, the teacher discussed and asked questions to the children about the hide and seek game they had played. All children were given the opportunity to express their opinions and answer questions. At the end of this activity, the teacher gave a star as a reward for children who were pious in participating in the activity. Whoever touches the support pole first wins, and so on, after everyone has gathered at the starting place, the numbers are random, by lining up behind their friends, for those whose lines match the count, they become the next guard. After the game ended, the teacher discussed and asked questions to the children about the hide and seek game they had played. All children were given the opportunity to express their opinions and answer questions. At the end of this activity, the teacher gave a star as a reward for children who were pious in participating in the activity. After the game ended, the teacher discussed and asked questions to the children about the hide and seek game they had played. All children were given the opportunity to express their opinions and answer questions. At the end of this activity, the teacher gave a star as a reward for children who were pious in participating in the activity. After the game ended, the teacher discussed and asked questions to the children about the hide and seek game they had played. All children were given the opportunity to express their opinions and answer questions. At the end of this activity, the teacher gave a star as a reward for children who were pious in participating in the activity. The implementation of each traditional game above is adjusted based on predetermined days, meaning that this game is not held at the same time, but at different times. The implementation of this game was responded positively by class B children aged

5-6 years, so that it could be carried out smoothly and orderly until the implementation ended. This shows that children actually have a strong spirit of nationalism towards their culture as an Indonesian nation, where this game can stimulate their religious and moral values which are the nature of every human being. Therefore, schools have an obligation to continue to preserve traditional culture through games in order to develop children's religious and moral values optimally,

The development of religious and moral values in early childhood aged 5-6 years at the Harvysah Integrated Islamic Kindergarten, before being programmed and after being programmed, turns out to have extraordinary significance in developmental achievements which are indicators of success. The development of children's religious and moral values can be seen in children who are starting to be able to mention the name of Allah SWT as His creator. There are 13 children and 2 children have not yet developed their abilities. Children are starting to be able to name 13 animals created by Allah SWT and 2 of them have not yet developed their abilities. There are 13 children starting to be able to name the plants created by Allah SWT and 2 of them have not yet developed their abilities. There are 14 children starting to be able to appreciate the beauty of God's creation and 1 person has not yet developed his abilities. There are 12 children starting to learn about prayer before/after ablution and 3 of them have not yet developed their abilities. There are 12 children starting to get to know the reading intentions for the morning, noon, asr, maghrib and evening prayers and 3 of them have not yet developed their abilities. There are 10 children starting to learn about reading the iftitah prayer and 5 of them have not yet developed their abilities. There are 8 children starting to know Surah Al-Fatihah and 7 of them have not yet developed their abilities.

There are 6 children starting to know Surah Al-Ikhlâs and 9 of them have not yet developed their abilities. There are 5 children starting to be able to recognize the beginning and end of tasyahud prayer readings and 10 of them have not yet developed their abilities. There are 10 children who are starting to learn about the morning, noon, asr, isha, maghrib and evening prayers and 5 of them have not yet developed their abilities. There are 11 children starting to be able to recite prayers before/after performing ablution and 4 of them have not yet developed the ability. There are 11 children starting to be able to recite the reading intentions for the morning, noon, ashr, maghrib and isha prayers and 4 of them have not yet developed their abilities. There are 8 children who are starting to be able to recite the iftitah prayer reading and 7 of them have not yet developed their abilities. There are 11 children starting to be able to recite Surah Al-Fatihah and 4 of them have not yet developed their abilities. There are 11 children starting to know Surah Al-Ikhlâs and 4 of them have not yet developed their abilities. There are 11 children starting to be able to recite the beginning and end of the tasyahud prayers and 4 of them have not yet developed their abilities. There are 12 children starting to be able to recite the morning, noon, ashr, isha, maghrib and evening prayers and 3 of them have not yet developed their abilities. Children are starting to get to know the activity of queuing when there are 10 people performing ablution and 5 of them have not yet developed their abilities. Children are starting to learn how to line up neatly with 11 of their friends and 4 of them have not yet developed their abilities. There are 12 children starting to recognize responsibility for the tasks given by their teacher and 3 of them have not yet developed their abilities. Children are starting to learn about playing time with 13 people and 2 people have not yet developed their abilities. There are 11 children starting to be able to recite the beginning and end of the tasyahud prayers and 4 of them have not yet developed their abilities. There are 12 children starting to be able to recite the morning, noon, ashr, isha, maghrib and evening prayers and 3 of them have not yet developed their abilities. Children are starting to get to know the activity of queuing when there are 10 people performing ablution and 5 of them have not yet developed their abilities. Children are starting to learn how to line up neatly with 11 of their friends and 4 of them have not yet developed their abilities.

There are 12 children starting to recognize responsibility for the tasks given by their teacher and 3 of them have not yet developed their abilities. Children are starting to learn about playing time with 13 people and 2 people have not yet developed their abilities. There are 11 children starting to be able to recite the beginning and end of the tasyahud prayers and 4 of them have not yet developed their abilities. There are 12 children starting to be able to recite the morning, noon, ashr, isha, maghrib and evening prayers and 3 of them have not yet developed their abilities. Children are starting to get to know the activity of queuing when there are 10 people performing ablution and 5 of them have not yet developed their abilities. Children are starting to learn how to line up neatly with 11 of their friends and 4 of them have not yet developed their abilities. There are 12 children starting to recognize responsibility for the tasks given by their teacher and 3 of them have not yet developed their abilities. Children are starting to learn about playing time with 13 people and 2 people have not yet developed their abilities. Maghrib and Isha there are 12 people and 3 people have not yet developed their abilities. Children are starting to get to know the activity of queuing when there are 10 people performing ablution and 5 of them have not yet developed their abilities. Children are starting to learn how to line up neatly with 11 of their friends and 4

of them have not yet developed their abilities. There are 12 children starting to recognize responsibility for the tasks given by their teacher and 3 of them have not yet developed their abilities. Children are starting to learn about playing time with 13 people and 2 people have not yet developed their abilities. Maghrib and Isha there are 12 people and 3 people have not yet developed their abilities. Children are starting to get to know the activity of queuing when there are 10 people performing ablution and 5 of them have not yet developed their abilities. Children are starting to learn how to line up neatly with 11 of their friends and 4 of them have not yet developed their abilities. There are 12 children starting to recognize responsibility for the tasks given by their teacher and 3 of them have not yet developed their abilities. Children are starting to learn about playing time with 13 people and 2 people have not yet developed their abilities. Children are starting to learn how to line up neatly with 11 of their friends and 4 of them have not yet developed their abilities. There are 12 children starting to recognize responsibility for the tasks given by their teacher and 3 of them have not yet developed their abilities. Children are starting to learn about playing time with 13 people and 2 people have not yet developed their abilities. Children are starting to learn how to line up neatly with 11 of their friends and 4 of them have not yet developed their abilities. There are 12 children starting to recognize responsibility for the tasks given by their teacher and 3 of them have not yet developed their abilities. Children are starting to learn about playing time with 13 people and 2 people have not yet developed their abilities.

13 children are starting to recognize learning time and 2 of them have not yet developed their abilities. There are 13 children starting to be able to queue when performing ablution and 2 of them have not yet developed their abilities. Children are starting to be able to line up neatly with 11 of their friends and 4 of them have not yet developed their abilities. There are 11 children starting to be responsible for the tasks given by their teacher and 4 of them have not yet developed their abilities. There are 11 children starting to play when there are 11 of them and 4 of them have not yet developed their abilities. There are 8 children who can start learning when there are 8 of them and 7 of them have not yet developed their abilities. The description above shows that the religious and moral values of early childhood are in the undeveloped range. After the implementation of the traditional games of engklek, bakelan, hide and seek, guli, and jump rope with steps that had been designed in such a way by researchers, it turned out that the development of religious and moral values in early childhood experienced increased development, which previously had not been developed or started to develop. So now they are in the category of developing according to expectations, and there are even children who are experiencing development, namely developing very well. The development of religious and moral values in early childhood aged 5-6 years in Kindergarten can already say that Allah SWT is His Creator, there are 14 people and 1 person has not yet developed his abilities. Children can now name the animals created by Allah SWT, there are 15 of them whose abilities have developed. Children can now name the plants created by Allah SWT, there are 15 people who have developed their abilities. Children can already appreciate the beauty of God's creation, there are 15 people who have developed their abilities. There are 15 children who can learn to pray before/after performing ablution. There are 15 people who have developed their abilities. There are 15 children who can learn to pray before/after performing ablution. There are 15 people who have developed their abilities. There are 14 children who can recognize the reading intentions for the morning, noon, ashr, maghrib and isha prayers and 1 person is starting to develop his abilities.

Children can already recognize the iftitah prayer reading, there are 15 people whose abilities are developing. There are 14 children who can recognize Surah Al-Fatihah and 1 person is starting to develop his abilities. There are 14 children who can recognize Surah Al-Ikhlâs and 1 person is starting to develop his abilities. There are 13 children who can recognize the beginning and end of the tasyahud prayer reading and 2 people are starting to develop their abilities. There are 14 children who know the morning, noon, asr, isha, maghrib and evening prayers and 1 person is starting to develop his abilities. There are 14 children who can recite prayers before/after performing ablution and 1 person is starting to develop his ability. There are 10 children who can recite the reading intentions for the morning, noon, asr, maghrib and evening prayers and 5 of them are starting to develop their abilities. There are 12 children who can recite the iftitah prayer and 3 of them are starting to develop their abilities. There are 11 children who can recite Surah Al-Fatihah and 4 of them are starting to develop their abilities. There are 10 children who can already recognize Surah Al-Ikhlâs and 5 of them are starting to develop their abilities.

There are 10 children who can recite the beginning and end of the tasyahud prayers and 5 of them are starting to develop their abilities. There are 9 children who can recite the morning, noon, ashr, isha, maghrib and evening prayers and 6 of them are starting to develop their abilities. There are 11 children who are familiar with the activity of queuing for ablution and 4 of them are starting to develop their abilities. Children can already learn to line up neatly with 12 of their friends and 3 of them are starting to develop their abilities. There are 11 children who are able to recognize responsibility for the tasks given by their teacher and 4 of them are starting to develop their abilities. There are 11 children who

can recognize playing time and 4 people are starting to develop their abilities. There are 10 children who can recognize learning time and 5 people are starting to develop their abilities. There are 10 children who can queue for ablution and 5 people are starting to develop their abilities. The child can now line up neatly with 11 of his friends and 4 of them are starting to develop their abilities. There are 12 children who can take responsibility for the tasks given by their teachers and 3 of them are starting to develop their abilities. The children can play when there are 12 of them and 3 of them are starting to develop their abilities. There are 12 children who can learn when the time comes and 3 of them are starting to develop their abilities. The child can now line up neatly with 11 of his friends and 4 of them are starting to develop their abilities. There are 12 children who can take responsibility for the tasks given by their teachers and 3 of them are starting to develop their abilities. The children can play when there are 12 of them and 3 of them are starting to develop their abilities. There are 12 children who can learn when the time comes and 3 of them are starting to develop their abilities. The child can now line up neatly with 11 of his friends and 4 of them are starting to develop their abilities. There are 12 children who can take responsibility for the tasks given by their teachers and 3 of them are starting to develop their abilities. The children can play when there are 12 of them and 3 of them are starting to develop their abilities. There are 12 children who can learn when the time comes and 3 of them are starting to develop their abilities.

From the results of research conducted by researchers in the field on 2 kindergarten schools managed by the Harvysah foundation and the Umi Erni foundation. So it can be said that the obstacles are: Teacher: The teacher is the main and first learning medium in a play-learning process for young children. In implementing the traditional game Bakelan, the teacher experienced difficulty in holding the bekel ball. Therefore, teachers must think in advance about providing this bekel ball media. Apart from that, in play activities teachers sometimes have difficulty controlling their emotions and strategizing for children to be patient in bouncing the ball, so it requires more time and more energy, because sometimes children are impatient in waiting for their turn to play. In the congklak game, The teacher has difficulty explaining to the children the rules of the game, because this is a game that is quite complicated according to the teacher. So the teacher's attention span must be focused while the game is in progress and it takes quite a long time so that the game is continued on another day. Meanwhile, in implementing the game of hide and seek, teachers experience difficulties in conditioning the children, because the children run here and there simultaneously, so that there is a risk of collisions or pushing and jostling each other to hide in a place that is their destination. So the teacher's attention span must be focused while the game is in progress and it takes quite a long time so that the game is continued on another day. Meanwhile, in implementing the game of hide and seek, teachers experience difficulties in conditioning the children, because the children run here and there simultaneously, so that there is a risk of collisions or pushing and jostling each other to hide in a place that is their destination. So the teacher's attention span must be focused while the game is in progress and it takes quite a long time so that the game is continued on another day. Meanwhile, in implementing the game of hide and seek, teachers experience difficulties in conditioning the children, because the children run here and there simultaneously, so that there is a risk of collisions or pushing and jostling each other to hide in a place that is their destination.

Children: The traditional game of Bakelan is very interesting for children, because the small colored balls can bounce. This is a unique object and is rarely seen by children nowadays, so they sometimes can't wait for their turn to bounce this ball next. Children also have difficulty bouncing the ball while picking up fruit in the form of white stones while the ball is bouncing. So children get a little emotional when they can't catch the ball. However, immediately the children laughed so it could give them positive emotions. When playing hide and seek, children have difficulty finding space or places to hide, apart from that, playing congklak makes children feel strange and confused when the teacher shows and practices how to play. Learning media: Traditional engklek game media which usually uses chalk to draw, but during implementation uses sticks. So this is a new introduction for engklek media. So requiring schools to provide nature-based and modified educational game tools in games means schools have to be more creative. Facilities and infrastructure: Based on findings in the field regarding the application of the traditional game of hide and seek, space is a very fundamental constraint. Because the problem was found that the location was not large enough in one of the kindergartens, because this game requires a large indoor and outdoor space and there is a place for children to hide. Environment and Culture: Environment and culture are factors that inhibit children in carrying out traditional game activities of congklak, bakelan, engklek, jump rope and hide and seek. Because, there are still children who find it very difficult to play this game because they are not used to it. This may be because in the home environment this game is not played by friends and could be because the child lives in a housing complex, where his father and mother are workers, so it requires the child to spend a lot of time at home with his caregiver. This is different of course from children who live in an environment and culture that is thick with traditional activities, one of which is traditional games, especially if the child lives in a rural area. where life between

neighbors is so strong in solidarity and family in nature. Based on the explanation above, it can be concluded that there are many inhibiting and supporting factors that influence traditional games in developing religious and moral values in early childhood in kindergarten, such as the role of teachers, children's concentration in playing, learning media that can optimize aspects of children's development, and the environment and culture around children.

Discussion

Thus, there are many inhibiting factors in implementing this traditional game, because the scope is not only teachers, but children, learning media, infrastructure as well as the environment and culture where children live with their families. This shows that the environment plays an important and large role in optimizing aspects of children's development (Mulianah Khaironi, 2018; Lumbin et al., 2022). It turns out that traditional games are not games that are just played without using certain game rules in each game. In line with research which states that natural objects such as plants can be used as material for making games, especially traditional-based games and this can increase teacher creativity (Ariyanti, 2016; Wiranti & Mawarti, 2018). In this research, the games are arranged or programmed in such a way that takes into account the early childhood curriculum and children's developmental achievements, especially in aspects of the development of religious and moral values. In designing the learning module, you also pay attention to themes and sub-themes as well as sub-sub-themes that are related to the teaching material on the day of implementation. This is in line with research results which state that interior and exterior design is very important and really supports the forms of play that will be implemented in kindergartens, and this must be an important concern for schools, both principals and teachers. After everything has been analyzed and programmed systematically (Erida, 2018; Nur, 2013). Through traditional games, children's religious and moral values are stimulated and sharpened by playing crank, congklak, hide and seek, jumping rope and bekel ball. As the results of similar research state that traditional games can effectively develop children's positive character, of course this is related to religious and moral values (Lumbin et al., 2022; Pertiwi et al., 2018). The traditional bekelan game creates a situation where children will adapt to each other, resulting in a sense of self-confidence, emotional control, responsibility, discipline, respect for others, communicative attitudes and love of the country. Not only traditional bekelan games but also hide and seek, jump rope, engklek and congklak.

Based on implementation, significant differences can be seen in the development of aspects of religious and moral values in early childhood. where TKIT IT Harvysah has a score of 1167, with an average of 77.8, median 79, highest score 84, lowest score 69, mode 84, then standard deviation 5.08, while TKIT Umi Erni has a score of 1196, with an average mean 79.73, median 82, highest value 84, lowest value 67, mode 84, then standard deviation 5.94. This is in line with Wideasavitr 54's opinion that traditional games help children introduce values or norms that are upheld in society, Implementing learning by applying traditional games is certainly not easy, meaning that there are supporting and inhibiting factors, namely teachers, children, learning media, infrastructure and the environment and culture where children live with their families. Similar research states that a teacher must be focused and always. Problems This is a normal thing that happens to teachers and children during the process of traditional games, therefore teachers must better understand the implementation and supervision of this game so that it becomes more interesting and a medium that can be used to build children's character. schools and early childhood educators (Erida, 2018; Rizky & Moulita, 2017).

4. CONCLUSION

Based on the results of research regarding the implementation of traditional games in developing religious and moral values in early childhood, it can be concluded that the implementation of traditional games congklak, engklek, jump rope and bakelan is carried out in a programmed manner by adapting to the themes and sub-themes found in kindergarten, the results implementation shows the development of religious and moral values in early childhood, although implementation cannot be separated from supporting and inhibiting factors, but this can be overcome by teachers. So it is hoped that the results of this research can contribute to playing while learning activities through preserving traditional games for educational institutions and especially early childhood.

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