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Traditional Games as Culturally Responsive Pedagogy: Exploring *Boy-Boy* Game for Character Building in Pancasila Education

Kurniati*, Andi Nurzamsinar, Tarisa Amalia

Postgraduate Student, Department of Islamic Religious Education, STAI AL-Furqan Makassar, Indonesia

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ABSTRACT

Strengthening students' character through culturally responsive and contextual learning is increasingly important, particularly within the framework of Indonesia's Curriculum. Pancasila Education, as the foundation of civic and moral instruction, requires pedagogical strategies that connect national values with students' lived experiences. This study examines the integration of a traditional boy-boy game—rooted in local wisdom—as a contextual learning medium to support the internalization of Pancasila values, including mutual cooperation, honesty, responsibility, and justice. Using a qualitative approach based on literature review and supported by field observations, this research synthesizes findings from academic journals, proceedings, and educational sources. The results show that boy-boy game align with the seven core components of the contextual teaching and learning model and effectively contribute to cognitive, affective, and social development. These games also serve as a vehicle for character education by promoting values through active, cooperative, and meaningful play. However, the study also identifies several challenges, including limited space, lack of teacher training, and the absence of valid assessment instruments. The novelty of this research lies in highlighting traditional games as structured, culturally embedded pedagogical tools. This study contributes to the field of education by offering insights into how local wisdom can be leveraged to enrich civic education, foster character development, and preserve cultural heritage within formal schooling.

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Corresponding author:
Kurniati
Postgraduate Student, Department of Islamic Religious Education, STAI AL-Furqan Makassar, 90241, Indonesia
Email: kurniatikurnia25@gmail.com

I. INTRODUCTION

Education holds a central role in shaping individuals with integrity, responsibility, and a strong sense of moral and cultural values (Elan & Solihati, 2022). In Indonesia, these ideals are embedded in the Pancasila, the national ideology that guides not only governance but also the direction of education. Through Pancasila Education, students are expected to internalize the values of divinity, humanity, unity, democracy, and social justice (Salmia et al., 2024). Importantly, this learning is not just about understanding concepts in theory; it is about forming the kind of character that reflects these values in daily behavior, like cooperation, honesty, and responsibility (Aryani et al., 2022; Ziliwu et al., 2024).

To effectively cultivate these values, pedagogical approaches must align with learners' real-life contexts and cultural backgrounds. Contextual learning, particularly through hands-on experiences, is a powerful conduit for character development (Sujadi et al., 2019). The Indonesian Ministry of Education and Culture, through Permendikbud No. 22 of 2016, mandates that primary and secondary education be designed to foster holistic development across cognitive, affective, and psychomotor domains (Salmia et al., 2024). In this regard, learning strategies grounded in local wisdom offer a culturally responsive means of achieving these goals, as they bridge formal education with the values embedded in students' lived experiences (Sukeriyadi & Duraesa, 2023).

Despite these aspirations, Indonesia continues to face a character crisis among students. Reports from the Ministry of Education and Culture in 2020 highlighted an increase in incidents of norm violations, such as bullying, verbal aggression, and disrespect toward teachers and peers (Salmia et al., 2024). The Indonesian Child Protection Commission reported that 27% of school-related complaints in 2021 pertained to moral infractions, including student conflicts and rule violations (Salisah et al., 2024). These trends underscore persistent deficiencies in character education, particularly concerning the values of honesty, empathy, and cooperation (Rachmayanti et al., 2021) . Moreover, the proliferation of digital media has exacerbated these issues by reinforcing individualistic behaviors and weakening traditional communal values. Suttrisno and Rofi'ah (2023) argued that the marginalization of local cultural values in formal education significantly contributes to the decline in student character, especially in fostering empathy and collaboration.

Preliminary observations at SDN 213 Inpres Sanggalea reflect this broader issue. A field survey conducted in January 2025 revealed that approximately 60% of fourth- and fifth-grade students exhibited individualistic tendencies, such as reluctance to collaborate and a lack of respect for peer input. Interviews with teachers further indicated that Pancasila Education

remains theoretical mainly and disconnected from students' social realities. Additionally, only 35% of students consistently demonstrated mutual cooperation in school-based group activities, such as class cleanups or collaborative assignments. This gap is attributed in part to the absence of culturally resonant and engaging learning media, which hampers efforts to internalize Pancasila values in meaningful ways.

Various pedagogical models have been implemented to address this issue, including project-based learning, cooperative learning strategies, and extracurricular character education (Rachmayanti et al., 2021). Project-based learning enables experiential engagement with real-life problems, though it often demands substantial resources and time (Annisha, 2024). Cooperative learning models, such as Teams Game Tournament, have improved students' cooperative behaviors, with reported gains of up to 87% in some cycles (Pendy & Mbagho, 2020). However, these approaches frequently overlook cultural contextualization, limiting their relevance and sustainability in character formation. Although some initiatives have introduced local wisdom, such as folklore and traditional arts, into education, their implementation remains limited to select subjects, including science and mathematics, with minimal integration into Pancasila Education (Damayanti et al., 2024; Sapriline et al., 2023).

Against this backdrop, one auspicious approach emerges: incorporating traditional *boy-boy* game into Pancasila Education. These games are rich in local wisdom and naturally reflect core Pancasila values, such as cooperation, fairness, and unity (Putra et al., 2023; Muhsinin et al., 2021). Because they are rooted in everyday cultural practices, they create a learning space where students can experience these values firsthand. As part of the Contextual Teaching and Learning (CTL) approach, *boy-boy* game promote learning through social interaction, discovery, and reflection (Suryadi et al., 2019). Studies show that such games can significantly boost students' confidence and ability to work with others (Mohammad et al., 2022), while also fostering problem-solving and communication skills essential for citizenship in a democratic society (Rahayu et al., 2024)

This study aims to explore how local wisdom embedded in traditional *boy-boy* game can serve as a contextual learning strategy to support the internalization of Pancasila values in elementary education. Through a literature-based qualitative analysis, this study identifies the character values inherent in the game, examines its pedagogical alignment with the CTL framework, and discusses the challenges and opportunities for its implementation in schools. The novelty of this study lies in synthesizing current literature to highlight traditional games as culturally responsive educational tools and offering new insights into character education rooted in local culture.

II. METHODS

This study employed a qualitative approach, using a literature review method, to explore the integration of local wisdom in traditional *boy-boy* game as a contextual learning strategy in Pancasila Education. The literature review was selected as the primary methodology due to its capacity to critically analyze, synthesize, and interpret various scholarly sources in order to construct a comprehensive theoretical and empirical understanding of the topic (Bungin, 2014). This approach facilitated an in-depth examination of how traditional games can serve as effective educational tools for character development aligned with the values of Pancasila.

The research adhered to the guidelines of Creswell (2017), who emphasized that a literature review is not merely a compilation of sources but an analytical process that identifies patterns, conceptual frameworks, and relationships across existing studies. Accordingly, this study integrated findings from journal articles, conference proceedings, books, and relevant secondary data. To enrich and validate the interpretation of the literature, the analysis was complemented by field observations of *boy-boy* game practices within local communities. These observations offered concrete illustrations of how Pancasila values, such as mutual cooperation, honesty, and responsibility, are manifested in real-life play contexts, thereby strengthening the theoretical arguments.

The data sources consisted of academic literature retrieved from reputable databases, including Google Scholar and Scopus, with specific emphasis on publications addressing themes such as local wisdom, traditional games, Pancasila Education, and contextual learning models. Additional materials included conference proceedings from national and international forums related to education and culture, as well as textbooks and reference works that provided pedagogical or sociocultural perspectives relevant to the topic.

Data collection was conducted in three systematic phases. First, relevant sources were identified using specific keywords*: local wisdom*, *boy-boy game, Pancasila Education, and contextual learning*. Second, the selection process was guided by inclusion criteria that ensured the relevance of each source, its academic credibility, and methodological clarity. Sources that did not meet these standards were excluded. Third, selected materials were categorized thematically based on their content, such as values embedded in *boy-boy* game, components of contextual learning, and character education strategies.

Data analysis was carried out using a qualitative content analysis technique. This involved coding and interpreting textual data to extract dominant themes, identify recurring concepts, and highlight interconnections between local wisdom and character education. To enhance the validity of the findings, source triangulation was employed by comparing insights across

multiple types of literature, including journals, books, and conference papers. Reliability was ensured by maintaining detailed documentation of source materials and evaluating the credibility of each through peer-reviewed status or the publisher's reputation. Figure 1 summarizes the methodological stages applied in this study.

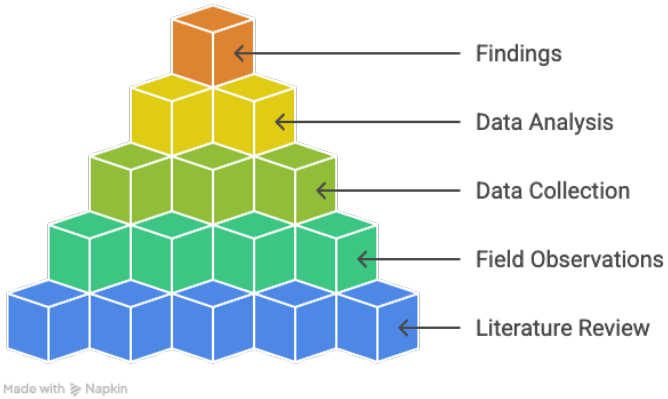


Figure 1. The methodological pyramid for educational integration in this study

III. RESULTS

This study explores how traditional *boy-boy* game, as carriers of local wisdom, can be utilized as a contextual learning strategy in Pancasila Education to internalize character values such as cooperation, honesty, and responsibility. Drawing from a qualitative literature review, this section presents synthesized findings from scholarly articles, conference proceedings, and books. The analysis focuses on four thematic categories: (1) local wisdom values embedded in *boy-boy* game, (2) their effectiveness as a contextual learning medium, (3) their impact on student character formation, and (4) implementation challenges.

1. Local wisdom values in boy-boy game

The *boy-boy* game, a traditional game known in various regions of Indonesia, embodies local wisdom values that align with the principles of Pancasila. Based on a literature analysis, the game involves two groups working together to stack and drop objects (usually cans or rocks) with balls, reflecting the following values:

a. Mutual cooperation: This game requires team members to collaborate in strategizing, both in attacking and defending. Research by Putra et al. (2023) shows that *boy-boy* games increase teamwork by up to 80% in elementary school students, as each player has complementary roles.

b. Honesty and Responsibility: This game encourages students to play honestly and responsibly for their role on the team. According to Agustin and Nur (2023), 75% of students showed an increase in honesty after participating in game activities.
c. Justice: Clear and fair rules of the game teach students to respect the rights and obligations of each team member. A study by Saputra et al. (2023) emphasized that rules-based traditional games can instill the value of social justice, which is in accordance with the fifth precept of Pancasila.
d. Deliberation and tolerance: Cooperation among team members reflects the value of unity, which aligns with the third precept of Pancasila. According to Maharani and Muhtar (2022), in their research on local wisdom in Cirebon, they found that group activities in traditional games strengthen the sense of togetherness and solidarity.

The *boy-boy* game has been proven to embody character values that align with the precepts of Pancasila. Table 1 shows a summary of these values.

Table 1. The values of local wisdom in *boy-boy* game

No	Character value	Description in game practice	Pancasila principle
1	Mutual cooperation	Collaborative team play during the attack and defense phases	3rd Principle: Indonesian unity
2	Honesty	Adherence to rules and fair play	1st Principle: Belief in One Almighty God
3	Responsibility	Fulfilling team roles consistently	5th Principle: Social justice
4	Justice	Equal treatment and fair rule enforcement	5th Principle: Social justice
5	Deliberation and tolerance	Group discussions and consensus-based decision making	4th Principle: Democracy through deliberation

2. The effectiveness of boy-boy game as a contextual learning medium

Literature analysis shows that *boy-boy* game is effective as a contextual learning medium in Pancasila Education. The CTL approach emphasizes the importance of connecting subject matter with students' real experiences (Sujadi et al., 2019). The *boy-boy* game fulfills the seven components of CTL, according to Kadir (2013), i.e., constructivism, questioning, discovery, learning society, modeling, reflection, and authentic judgment.

a. Cognitive aspect: The literature indicates that students can understand the values of Pancasila through game-based experiences. Research by Rahmawati and Rohim (2020) found that contextual learning based on local wisdom increased students' conceptual understanding by up to 82% in value-based subjects. In the context of boys, students can

explain the meaning of mutual cooperation and justice by referring to the dynamics of the game.

b. Affective aspect: This game fosters students' positive attitudes, including empathy and respect for their friends. A study by Pajriati et al. (2023) on the traditional game Congklak showed that group-competition-based activities increased students' empathy by up to 70%, which is also relevant for boys.

c. Psychomotor aspect: *Boy-boy* play involves physical activity and social interaction, which favors the development of communication and problem-solving skills. Research shows that contextual learning improves students' science process skills and soft skills by up to 85%, which can be applied to social skills in these games (Rahayu et al., 2024).

Research by Rachmayanti et al. (2021) found that the application of traditional games such as *boy-boy* increased the cooperative character and confidence of students aged 10-12 years by 82% after two learning cycles. Additionally, this approach enhances student motivation to learn, with 80% of students reporting that game-based learning is more engaging than traditional methods. Referring to the analysis as well as the CTL approach (Sinaga & Silaban, 2020), the *boy-boy* game fulfills the seven components of CTL as follows:

Table 2. Integration in *boy-boy* game

No	CTL components	Application in game context
1	Constructivism	Students construct meaning from social interaction during play
2	Questioning	Strategy development and peer discussions
3	Discovery	Values are learned through real-time experiences
4	Learning community	Emphasis on collaborative group dynamics
5	Modeling	Teachers guide and demonstrate value-based behavior
6	Reflection	Post-game discussions reinforce ethical learning
7	Authentic assessment	Evaluating students through observed behavior in activities

3. *Impact on student character formation*

Literature analysis reveals that *boy-boy* game have a positive impact on the formation of students' characters. Research by Taufik et al (2023) demonstrates that contextual learning, grounded in local wisdom, can instill character values through habituation, such as participation in gotong royong activities. In the context of boys, students learn the following values:

a. Cooperation: Research by Putra et al. (2023) indicates that the game increased students' cooperation scores from 65 to 80 on the behavioral assessment scale.

b. Honesty: Rules of the game that require students to play honestly increase honesty by up to 75%, as found in a study by Yunus et al. (2025).
c. Responsibility: Students learned to take responsibility for their roles in the team, with an increase in responsibility scores from 64 to 78 in the study (Salisah et al., 2024).

In addition, this game encourages students to develop tolerance and deliberation skills, which are in accordance with the fourth precept of Pancasila. Research by Sakman et al. (2024) emphasized that learning based on local wisdom strengthens the character of tolerance and cooperation through social interaction in group activities. Figure 2 shows the unveiling character formation through *boy-boy* game.



Figure 2. Unveiling character formation in *boy-boy* game

4. Challenges in implementation

Although effective, the implementation of *boy-boy* game as a learning strategy faces several challenges:

a. Limited Facilities: The literature shows that schools in urban areas often lack open space to engage in physical activities like boys' sports. Research by Kusumawati et al (2021) states that 45% of urban schools face space constraints for activities based on local wisdom.
b. Teacher Training: Teachers need training to integrate this game with the learning objectives of Pancasila Education. According to Suttrisno and Rofi'ah (2023), only 50% of teachers have adequate competence to implement a contextual approach based on local culture.

c. Learning Time: This game takes longer than the lecture method, which can disrupt the curriculum schedule. Research by Mulyani (2020) shows that contextual learning requires an additional time allocation of up to 30% compared to conventional methods.
d. Authentic Assessment: The development of authentic assessment instruments to evaluate students' character is still limited. According to Cahyadi (2019), assessment instruments based on local wisdom require complex validation to ensure reliability.

IV. DISCUSSION

The findings of this study confirm that *boy-boy* game, as forms of traditional play rooted in Indonesian local wisdom, hold significant pedagogical value when integrated into Pancasila Education. This aligns with the theoretical foundation that education should not only transmit knowledge but also nurture moral and cultural consciousness through meaningful engagement (Elan & Solihati, 2022; Salmia et al., 2024). In this case, *boy-boy* game serves as a cultural medium through which the values of Pancasila, such as cooperation, honesty, and justice, are not only taught but experienced directly by students in real-life social interactions.

Contextual learning theory provides the appropriate framework for analyzing how these games function pedagogically. According to Sujadi et al. (2019) and Kadir (2013), contextual learning emphasizes the relevance of academic content to learners' everyday experiences. The integration of *boy-boy* into Pancasila education exemplifies this principle. Students do not passively receive moral instruction; instead, they engage in physical and social activities where values are enacted, negotiated, and reflected upon. This experience-based learning aligns with the CTL framework, as demonstrated in Table 2 of the Results section, which highlights the game's alignment with all seven CTL components, ranging from constructivism to authentic assessment.

The effectiveness of *boy-boy* game in fostering character values is supported by previous research. Mohammad et al. (2022) demonstrated that traditional games increase students' confidence and cooperation by 82% during the second learning cycle, while Agustin and Nur (2023) reported improvements in honesty among 75% of students engaged in such activities. These empirical findings correspond with the value mappings shown in Table 1, which illustrate how character values embedded in the gameplay directly reflect Pancasila principles. The game structure inherently promotes team decision-making, fair rule enforcement, and mutual responsibility, making it a culturally resonant and morally instructive pedagogical tool.

Moreover, the literature indicates that moral and civic learning is more effective when tied to cultural practices familiar to students. According to Suttrisno and Rofi'ah (2023), the

erosion of traditional values in formal education contributes to the development of individualistic tendencies among youth. This is consistent with observational data from SDN 213 Inpres Sanggalea, where students exhibited low engagement with collective values such as *gotong royong*. In such contexts, traditional games like *boy-boy* can serve as an effective intervention to restore cultural relevance in character education.

The affective and psychomotor impacts of these games are equally noteworthy. As noted by Pajriati et al. (2023), traditional games enhance empathy and respect among students through collaborative competition. This is mirrored in findings from Salisah et al. (2024), who observed improvements in honesty and responsibility metrics when students were engaged in group-based traditional play. These outcomes reinforce the idea that affective learning is most effectively achieved through interaction and reflection, rather than didactic instruction. In the CTL framework, these affective gains are further validated through components such as reflection and authentic assessment, which were observed as part of the learning process within the game.

However, while the pedagogical value of *boy-boy* game is evident, the practical challenges of implementation cannot be ignored. Urban schools, in particular, face spatial limitations that restrict the use of physical games, as reported by Kusumawati et al (2021). Furthermore, teachers often lack the training necessary to connect traditional games with curricular goals in Pancasila Education Yunus et al. (2025). These limitations underscore the need for systemic support, including infrastructure development, time allocation adjustments, and professional training programs. The problem of assessment also presents a challenge. Cahyadi (2019) emphasized that valid and reliable instruments are essential for authentic assessment in contextual learning. Yet, many schools are still unprepared to evaluate students' character development through qualitative indicators. Without structured assessment tools, the integration of *boy-boy* game risks being perceived as extracurricular or supplemental, rather than a legitimate component of formal character education.

These challenges also reveal broader tensions within the educational system between standardized curriculum requirements and the need for locally responsive, culturally embedded pedagogy. While project-based learning and cooperative models have demonstrated their own strengths (Annisha, 2024; Pendy & Mbagho, 2020), they often neglect cultural relevance. In contrast, *boy-boy* game not only support holistic learning across cognitive, affective, and psychomotor domains but also contribute to the preservation of local identity and traditions (Damayanti et al., 2024; Rahmawati & Rohim, 2020). As such, this approach offers a rare combination of cultural engagement and pedagogical rigor.

This synthesis also highlights the broader educational imperative to bridge formal curricula with local cultural assets. As articulated in the Indonesia's *Merdeka* Curriculum policy, education must be rooted in the lived experiences of students to foster both personal development and cultural continuity. The findings of this study align with this vision by showing that traditional games can be repositioned not merely as leisure activities but as integral components of instructional design in value-based education. When supported by teacher training and institutional commitment, *boy-boy* game can function as an inclusive, low-cost, and scalable strategy for contextualizing Pancasila Education

V. CONCLUSION

This study reveals that traditional *boy-boy* game embody values that align closely with the principles of Pancasila, such as mutual cooperation, honesty, responsibility, fairness, and unity. Through a qualitative literature-based analysis supported by observational insights, the research demonstrates that these games serve as effective tools for contextual learning in Pancasila Education. The integration of *boy-boy* game into the educational process not only enhances students' cognitive understanding of civic values but also strengthens affective and psychomotor development through active participation, collaboration, and social interaction. The alignment of these activities with the CTL framework further reinforces their pedagogical relevance within formal schooling.

Despite these promising findings, the study has several limitations. It is primarily based on secondary data, which may not fully capture the nuanced experiences of learners and educators across different regions. The absence of empirical fieldwork restricts the ability to evaluate long-term impacts or variations in implementation. Therefore, future research should involve empirical classroom-based studies, including quasi-experimental or ethnographic designs, to assess effectiveness in diverse educational contexts. Nonetheless, this study makes a meaningful contribution to the discourse on culturally responsive education by providing a structured interpretation of local wisdom practices within a national ideological framework. It underscores the potential of traditional games not only as tools for character education but also as a vital instrument for preserving local identity and enriching pedagogical innovation in the era of the Indonesia's *Merdeka* Curriculum.

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About the Authors



Kurniati, S.Pd. is a postgraduate student in Islamic Religious Education at STAI Al-Furqan Makassar, Indonesia. She earned her bachelor's degree in Islamic religious education from STAI DDI Maros. She is currently serving as an Islamic Religious Education teacher at Public Elementary School 213 Inpres Sanggalea, Maros, South Sulawesi, Indonesia. Her research interests focus on integrating local wisdom into traditional children's games as a contextual learning strategy to instill the values of Pancasila. She is particularly interested in strengthening character education through cultural approaches, experiential learning, and the preservation of moral and social values in elementary school settings.
Email:kurniatikurnia25@gmail.com

	**Andi Nurzamsinar, S.Pd.** is a postgraduate student in Islamic Religious Education at STAI Al-Furqan Makassar, Indonesia. She obtained her bachelor's degree in Islamic religious education from STAI DDI Maros. Her research interests include the internalization of cultural values within the community, with a focus on preserving local identity, developing character based on traditional wisdom, and integrating cultural values into education and social life grounded in local context and community moral sensitivity. **Email**: andiina0906@gmai.com
	**Tarisa Amalia, S.Pd.** is a postgraduate student in Islamic Religious Education at STAI Al-Furqan Makassar, Indonesia. She earned her bachelor's degree in Islamic religious education from STAI DDI Maros. Her research interests focus on integrating local wisdom into traditional children's games as a contextual learning strategy to instill the values of Pancasila. She is particularly interested in strengthening character education through cultural approaches, experiential learning, and preserving moral and social values in elementary school environments. **Email**: tarisaamalia398@gmail.com