



## Traditional Game Module Development: An Alternative To Stimulate Early Childhood Language Development

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### Abstract

This research produced a product in the form of a traditional West Kalimantan game book. The research will be carried out using Research & Development (R & D) research for west Kalimantan traditional game resources the author obtained through observation and interviews, documentation, data analysis and data reinforcement, and evidence of the implementation of research activities. Meanwhile, the locus of this study was conducted in the Coastal area of West Kalimantan, which focused on Tanjung Satai Village, Pulau Maya District, North Kayong Regency. This coastal area refers to the village area on the island surrounded by the sea, namely the Karimata Strait. This research shows that the results of West Kalimantan traditional games, especially Mimi and Kotaplus, can stimulate the development of early childhood language aged 6 to 6 years. In addition, the presence of hand movements in the game stimulates the physical-motor and cognitive development of the child.

**Keywords:** Module Development, Traditional Games, Language Development

### Abstrak

*Penelitian ini menghasilkan produk berupa buku permainan tradisional Kalimantan Barat. Penelitian akan dilakukan dengan menggunakan penelitian Research & Development (R&D) terhadap sumber daya permainan tradisional Kalimantan Barat yang penulis peroleh melalui observasi dan wawancara serta dokumentasi sebagai analisis data dan penguatan data serta bukti pelaksanaan kegiatan penelitian. Sedangkan lokus penelitian ini dilakukan di wilayah Pesisir Kalimantan Barat yang difokuskan di Desa Tanjung Satai, Kecamatan Pulau Maya, Kabupaten Kayong Utara. Kawasan pesisir ini merujuk pada kawasan desa di pulau yang dikelilingi laut, yakni Selat Karimata. Penelitian ini menunjukkan bahwa hasil permainan tradisional Kalimantan Barat khususnya Mimi dan Kotaplus dapat merangsang perkembangan bahasa anak usia dini usia 6 sampai 6 tahun. Selain itu, adanya gerakan tangan dalam permainan merangsang perkembangan fisik-motorik dan kognitif anak.*

**Kata Kunci:** Pengembangan Modul, Permainan Tradisional, Pengembangan Bahasa

## INTRODUCTION

Games are one of the basic needs of children because in it requires knowledge and skills in doing a game. Genealogically, games are an inseparable part of humans, especially games as old and universal as human history<sup>1</sup>. Games are inherited from previous generations and passed on to the younger generation through oral, voice, or presentation where there is cultural value and is categorized as part of recreational activities<sup>2</sup>. Therefore, traditional games are part of the culture of a society. This is in accordance with Clifford Geertz's interpretive theory which explains that culture is a system of symbols available in people's lives that show a system of meaning. The symbol in this case means shared by the citizens of society, passed on to posterity, and transmitted by anthropologists<sup>3</sup>. Games are not only part of the entertainment but rather the most effective means of providing knowledge in the learning process, especially pre-school or early childhood. In certain domains, especially the social structure of society, traditional games are instructional tools in stimulating holistically at the level of early childhood development. In addition, traditional games are part of the dimension of the locality knowledge system in which it is beneficial to the child be it linguistics, skills, cognitive, and art.

However, nowadays traditional games have been forgotten by many children due to the massive currents of globalization such as the internet that can be accessed in the country<sup>4</sup>. Technological advances have influenced the way children acquire games, especially generazi Z because online or digital games are more practical and easy than traditional games that must be played by more than one person<sup>5</sup>. In contrast to individual games that can be played anywhere with media such as gadgets that provide a means of play for children. Of course, children's play life has a dilemmatic side because children are caught between traditional games and modern games<sup>6</sup>. Predictably, children who play modern games also tend to feel bored with the game. However, children are also unable to play traditional games because the lack of means and lack of peers make traditional games difficult to play. Through traditional games, it opens up children's playrooms that contribute positively to children's learning and have an impact on

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<sup>1</sup> Yucel Gelisli dan Elcin Yazici, "A Study into Traditional Child Games Played in Konya Region in Terms of Development Fields of Children," *Procedia - Social and Behavioral Sciences* 197 (Juli 2015): 1859–65, <https://doi.org/10.1016/j.sbspro.2015.07.247>.

<sup>2</sup> Md. Alli Gipit Charles et al., "The Effectiveness of Traditional Games intervention program in the Improvement of Form One School-Age Children's Motor Skills Related Performance Components," *Movement, Health & Exercise* 6, no. 2 (27 Juli 2017), <https://doi.org/10.15282/mohe.v6i2.142>.

<sup>3</sup> Clifford Geertz, *Tafsir Kebudayaan* (Yogyakarta: Kanisius, 1992).

<sup>4</sup> Fortunate Madondo dan Joseph Tsikira, "Traditional Children's Games: Their Relevance on Skills Development among Rural Zimbabwean Children Age 3–8 Years," *Journal of Research in Childhood Education* 36, no. 3 (27 Mei 2022): 406–20, <https://doi.org/10.1080/02568543.2021.1982084>; Eyüp Yılmaz, Selma Yel, dan Mark D. Griffiths, "Comparison of Children's Social Problem-Solving Skills Who Play Videogames and Traditional Games: A Cross-Cultural Study," *Computers & Education* 187 (Oktober 2022): 104548, <https://doi.org/10.1016/j.compedu.2022.104548>.

<sup>5</sup> Andrzej Szymkowiak et al., "Information Technology and Gen Z: The Role of Teachers, the Internet, and Technology in the Education of Young People," *Technology in Society* 65 (Mei 2021): 101565, <https://doi.org/10.1016/j.techsoc.2021.101565>.

<sup>6</sup> Hasruddin Nur dan Muhammad Ferdhy Asdana, "Pergeseran Permainan Tradisional Di Kota Makassar," *Phinisi: Integration Review* 3, no. 1 (2020), <https://doi.org/DOI:https://doi.org/10.26858/pir.v3i1.13131>.

children's development. This is in keeping with the philosophy, evolutionary, and genetic traditional games that have an older history than humanity<sup>7</sup>.

Moreover, if you look at the social facts and current conditions, both parents and early childhood education institutions are still not optimal in utilizing and introducing traditional games in early childhood. In addition, teachers also find it difficult to find references about traditional games to early childhood because there are still few sources related to traditional games, both how to play and their usefulness for children. Therefore, a resource is needed to learn about traditional games for early childhood by utilizing technological developments<sup>8</sup>. Traditional games must be designed to adapt to the times where gadgets and the internet are familiar to children. Through the platform, both parents, teachers, and children can apply traditional games through the instructions contained in the traditional game learning resources (Novianti & Garzia, 2020; Suzana et al., 2020). Seeing this phenomenon, the author tried to explore and design traditional game modules to make it easier for parents, teachers, and children to use traditional games. In addition, the large number of early childhood educational institutions that direct children to play modern games is also one of the reasons for the author in designing traditional game modules. The development of traditional game modules that the author designed aims to overcome obstacles in playing traditional games in children, especially in early childhood educational institutions.

Based on the author's search, there have been many studies carried out related to traditional games such as, research conducted by Kacar & Ayaz-Alkaya (2022) which revealed that traditional games reduce children's internet addiction and reduce children's stress levels. In addition, traditional games can also protect children's physical, emotional, and mental health. Similar research also conducted by Hue San Kuay, et al (2020) shows data that nowadays traditional games are considered less preferred than universal (modern) games. Hue San Kuay reveals that sociocultural factors influence emotional pleasure with traditional games

However, based on research conducted by Chivandikwa et al (2019) currently the literature of traditional games is still limited, especially to the spread of traditional games in the teaching of conventional curriculum subjects. On the other hand, early childhood education institutions still rely on widespread foreign games, such as: masculinity, neo-colonialism, and abilities that can hinder child-centered development. Another benefit of traditional games is that they introduce cultural diversity in early childhood where each region has a different name and rules of traditional games. Research by Fitri Mustika et al (2020) shows that indirectly, traditional games build bonds between citizens through the values of togetherness, cooperation, and solidarity between community members. The research search above is the author's foothold in filling in the gaps and novelty of previous research. In general, this research conducted the development of traditional West Kalimantan games to stimulate early childhood language development.

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<sup>7</sup> Gökhan Güneş, "Is the Digitalization of Play Technological Mutation or Digital Evolution?," *Early Child Development and Care* 192, no. 4 (12 Maret 2022): 638–52, <https://doi.org/10.1080/03004430.2020.1787402>.

<sup>8</sup> Felisitas Sihura, "The Role of Parents 'Generation of Z' to The Early Children in 'The Using of Gadget,'" dalam *Proceedings of the 4th International Conference on Early Childhood Education. Semarang Early Childhood Research and Education Talks (SECRET 2018)* (Proceedings of the 4th International Conference on Early Childhood Education. Semarang Early Childhood Research and Education Talks (SECRET 2018), Semarang, Indonesia: Atlantis Press, 2018), <https://doi.org/10.2991/secret-18.2018.9>.

## RESEARCH METHODS

The research method used in this study is Research & Development (R & D) which aims to produce a product in the form of a traditional West Kalimantan game module. For data sources in designing the West Kalimantan traditional game module, the author obtained it through observation and interviews as well as documentation as data analysis and data reinforcement as well as evidence of the implementation of research activities. Meanwhile, the locus of this study was conducted in the Coastal area of West Kalimantan, which focused on Tanjung Satai Village, Pulau Maya District, North Kayong Regency. This coastal area refers to the village area located on the island surrounded by the sea, namely the Karimata Strait. The reason why the author chose this location is because accommodating traditional game data in the coastal area there are games that are intangible heritage and are applied to the North Kayong Regency area. Meanwhile, the flow of this research uses a 4D development model developed by Thiagarajan consisting of defining, designing, developing, and disseminating<sup>9</sup>. This research step can be seen as shown below:

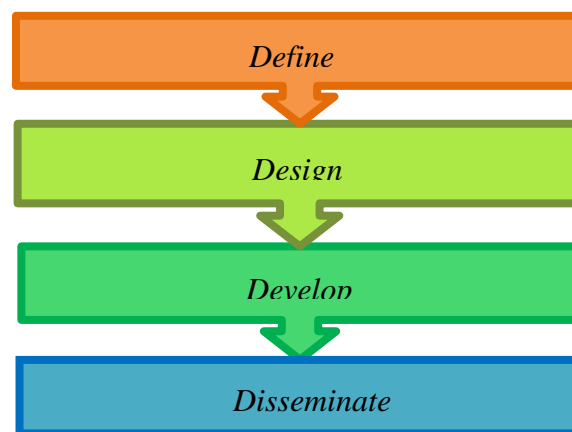


Figure 1. Flow of Thiagarajan 4D development model

The concept of developing west Kalimantan traditional games for early childhood language development was designed based on the agreement of researchers with suggestions given by the speakers. Development is carried out other than as a reference for game courses, early childhood development, development of AUD 1 (Language, Cognitive and Creativity) resources, and child language and literacy development (Child Language And Lietracy Development). This development as teaching material within the PIAUD Study Program is compiled in the form of Mimi and Kotaplus Traditional Game Books from Tanjung Satai village, Pulau Maya District, North Kayong Regency. The development carried out by the author in the West Kalimantan traditional game book features game steps, early childhood language development analysis, lyrics, Augmented Reality-based game forms that feature

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<sup>9</sup> Maulidya Ulfah et al., "Pengembangan Buku Ajar Digital Parenting: Strategi Perlindungan Anak Usia Dini," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 6, no. 3 (22 September 2021): 1416–28, <https://doi.org/10.31004/obsesi.v6i3.1773>.

AudioVisual from Traditional games. Augmented Reality (AR) is a multimedia technology with a 2D or 3D display that requires the help of a Smartphone <sup>10</sup>.

## RESULTS AND DISCUSSION

### Selayang Pandang: Tanjung Satai, Pulau Maya District

Tanjung Satai is a village in Pulau Maya District, North Kayong Regency. Maya Island is an island that has 9 small islands from 5 villages namely; Tanjung Satai, Dusun Besar, Dusun Kecil, Kemboja, and Satai Lestari. Besides being formed in a small archipelago in the Karimata Strait, Maya Island is surrounded by tributaries, namely the Kepuyu River, Ledang River, Big River, and Gendelawan River. Tanjung Satai is the capital of the Maya Island district. Government activities in this district are in Tanjung Satai. Tanjung Satai has government buildings, such as Inpatient Health Center, KUA, Schools from RA / PAUD strata to the senior high school level, namely SMK Pulau Maya. The topography of its territory is mostly lowland with an average height of 16 meters above sea level. The total area of the pulau maya subdistrict is 1105.30 km<sup>2</sup>. Geographical location of Pulau Maya subdistrict, latitude 0°55'41" LS- 1°18'53" LS, Longitude 109°13'58" BT - 109°47'03" BT.

If you want to go to Maya island, it can only be passed with 2 alternatives, namely land and water. Land vehicles can be passed in Kemboja Village which is directly adjacent to Teluk Batang District and Simpang Hilir District, North Kayong Regency. However, the condition of the road is only about 1.5 M and it is still ground. If the rainfall is high this road is not recommended to be used because it is slippery and there is no electric lighting. This land transportation is also assisted by crossing in Batang Bay using kelotok boats. The mileage is approximately 2 hours if the road conditions are good, if it rains it can reach 3 to 4 hours, the risk of falling. The main transportation to Maya Island is water transportation such as Speed Boat, Kelotok Boat, and Boat. The use of this water transport also adjusts the circumstances. If the fuel is difficult to reach, the means of transportation is not on the road or only uses a narrow road. Currently, there is only one seplit that is the main vehicle connecting Maya Island with Sukadana which operates around 10.00 to 11.00 from Sukadana to Maya Island. When sea breezes and high waves, such as the West Wind and South Wind seasons transportation will not operate. This transportation stops at the Tanjung Satai dergama which is located in the village of Tanjung Satai which also connects with other villages on Maya Island. Transportation connects between villages using two-wheeled vehicles (motorbikes) while for villages kepulauan using water transportation such as in Dusun Besar. Electricity in Maya Island has not been 24 hours, electricity flows from 17.00 to 06.00 WIB in Tanjung Satai there is only 1 house that can operate solar electricity so that it feels 24 hours of independently funded electricity.

As for the population of Maya Island, the majority of Muslims are 2771 people, Christians 15 people, Catholics 35 people, Buddhists 140 people, Confucians 27 people. Therefore, Maya Island has ethnic and religious diversity and lives in harmony and mutual tolerance. This is in accordance with the characteristics of the people of West Kalimantan

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<sup>10</sup> Zilong Pan et al., "Introducing augmented reality in early childhood literacy learning," *Research in Learning Technology* 29 (11 Februari 2021), <https://doi.org/10.25304/rlt.v29.2539>.

which in the interior reflects multiculturalism and has strong unity regardless of religion and ethnicity <sup>11</sup>. Based on the results of observations made that Maya Island still carries out a strong tradition in the community, especially the Muslim community on Maya Island. On the other hand, the Muslim community of Maya Island carries out the teachings of the Prophet Muhammad but in practice still carries out the traditions and culture adopted. Of course, this is a characteristic of Muslims, especially in the coastal areas of West Kalimantan where in daily practice they still practice culture and religion in one tradition <sup>12</sup>.

### Language Development in Traditional Kalimantan Games on Maya Island

Corroborating data related to research focused on Early Childhood language development for the Development of Teaching Materials in the PIAUD FTIK IAIN Pontianak Study Program, taken on the focus of Mimi-mimi and Kotaplus games that are still played by people on Maya Island. This game based on the data obtained can be applied outdoors and indoors which can also be applied to social situations or requires distance or online learning. This game can also be traced its history from interviews conducted on the field, namely in the initial information this game has been played by people who have turned 75 years old on Maya Island. The resource persons who have been met and in the process of reducing data include from the source, namely Muhamad Sidiq (Tok Andak Sidek) the elder of Tanjung Satai village. Sahmi'un (Pakmok Sah) is the Head of Customs in Tanjung Satai, and Murni Ahmad (Pak Unggal Murni), community leaders of Tanjung Satai village, Hamidah (Long midah), Harwati (Mektam Wati), Supardi (Pokteh Sepa), Taksiah (Mokteh Tak), Jamaliah (Bu Jamal), Haminah (Ngah Minah), Aliyah (kak liyah), Samsuriatik (Maklong Atik), Sumiati (Mokteh Di), Bainiyah (Mokde Bai), Muni (Mak Muni), Muhamad Yusuf, Turaidi, Jainudin, Nataliana (kindergarten teacher).

From the tracing of traditional game data collection in Tanjung Satai, Pulau Maya District, North Kayong Regency as follows, which was obtained from various speakers in Tanjung Satai, Maya Island.

**Table. 1**  
**List of Traditional Games in Tanjung Satai, Pulau Maya District**

No	Name	M /F	Season, Location, and Time	Tool	Number of Players	Squads/ Individuals	Age
1.	<i>Cong Unai</i>	M /F	Season: independent Time played: Night & day. Venue: at home (living	the limbs that	Minimum 2 people maximum	No team	5-8 years

<sup>11</sup> Yusriadi Yusriadi et al., "Religion And Malay-Dayak Identity Rivalry In West Kalimantan," *EI-HARAKAH (TERAKREDITASI)* 23, no. 1 (16 Juni 2021): 85–101, <https://doi.org/10.18860/eh.v23i1.11449>.

<sup>12</sup> Ibrahim Ibrahim, "Contiguity of Islam and Local Tradition on the Hinterland Malays of West Kalimantan," *Ulumuna* 22, no. 2 (28 Desember 2018): 277–300, <https://doi.org/10.20414/ujs.v22i2.286>; Yusriadi, "Identitas Orang Melayu di Hulu Sungai Sambas," *Khalustima: Journal of Islamic Studies* 5, no. 1 (2015).

			room, terrace), & in the field	are the hands .	not specified The more crowded the more exciting.		
2.	<i>Tapak Kude</i>	M /F	Time is played: summer or dry season, played during the day. Place: in the soil where there is no grass and in the sand.	Small ceramics, broken glass, neat stone shaped like a flat quadrangle.	Minimum 2 people, maximum free and even number.	Team	5-8 years
3.	<i>Campak Gelang</i>	M /F	Time: independent Season: independent Time played: Night & day Where: Field	Rubber / sap	Minimum 2 maximum 3 players	No team	9 -12 years
4.	<i>Kacok</i>	L	Season : summer Time: noon Venue : field	Rubber / sap	Minimum 2 people maximum	No team	10-15 years
5.	<i>Oles</i>	M /F	Season: summer Time: noon Place: sand & field soil without grass.	Marbles	Minimum 2 persons	No team	7-12 years
6.	<i>Pal</i>	M /F	Season: summer Time: noon Place: sand & field soil without grass	Marbles	Minimum 2 persons	No team	7-12 years
7.	<i>Gaseng</i>	M	Season:summer Time: noon-afternoon Where: A large field without grass, and a sand field.	Gaseng	Minimum 2 persons	No team	9-17 years
8.	<i>Kelayang</i>	M	Season: western season (strong wind season) Time: afternoon Venue: Wide Court/ ball	Kites and ropes	Minimum 1 person	No team	8-20 years

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			field				
9.	<i>Letop-Letop</i>	M	Season: red guava & white guava with a tiled Time: afternoon Where: large field	Letop letop made of bamboo and bullets is a guava fruit that is still flowering	Minimum 2 person	No team	5-12 years
10.	<i>Taji</i>	M	Season: durian Time: noon Place: Home/ Field	Durian seeds	2 people	No team	9 – 12 years
11.	<i>Bola Lima</i>	M /F	Season: independent Time: noon Where: home and school	Rock or beach snail	Minimum 2 person	Team	7-12 years
12.	<i>Maen Tunggang</i>	M /F	Season: independent Time: afternoon Where: Lawn without grass	Broken glass / ceramics	Minimum 2 person	Team	9-17 years
13.	<i>Main Babi</i>	M /F	Season: independent Time: evening Where: home	saron g	4 people	individu	11 - 17 years
14.	<i>Cop Gendom</i>	M /F	Season: independent Time: noon and evening	-	Minimum 2 person	Individual	8-17 years
15.	<i>Perahu Cungkak</i>	M /F	Season: south (large wave) Time: evening Where: at home	A small boat made of wood, and	2 people	Individual	10- 17 years

				its fruit from a snail that is snail snail			
16.	<i>Kandang Kepob</i>	M /F	Season : summer Time: Afternoon Venue: in the field	The boundary of the area bounded by bamboo erected / traced to the ground	Minimum 2 person	Individual	6 -17 years
17.	<i>Tukar Tempat</i>	M /F	Season : summer Time: Afternoon Venue: in the field	Not using the tool	5 players	Individual	5-12 years
18.	<i>Kaki Antu Bambu</i>	M /F	Season: summer Time: noon Where: hard ground and open road fields.	Bamboo made ghost legs to demonstrate walking movement.	Minimum 2 person	Individual	8-17 years
19.	<i>Kaki Antu Tempurung Kelapa</i>	M /F	Season: Coconut Time: noon Where: Hard fields and	Cocconut shell	Minimum 2 person	No team	5-12 years

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			open roads	and rope			
20.	<i>Ampak Pisang</i>	M /F	Season : independent Time: day and night Place : home or indoor	Not using the tool	Minimum 2 person	No team	5-12 years
21.	<i>Campak Lambong</i>	M /F	Season : independent Time : afternoon and morning Place: home or room	Rock / beach snail	Minimum 2 person	Can team and not team	7-15 years
22.	<i>Gurab</i>	M /F	Season: summer Time: afternoon Where: field	Coco nut leaves woven into small balls	Minimum 6 person	Team	8-17 years
23.	<i>Tompuyak</i>	M /F	Season : independent Time: anytime Place: anywhere	-	Minimum 2 person	No team	5-8 years
24.	<i>Tapok Kaleng</i>	M /F	Season: summer Time: afternoon Where: home frontcourt	Used cans and bamboo	Minimum 4 person	No team	9-15 years
25.	<i>Yeye(Getah)</i>	M /F	Season: independent Time: noon Where: spacious indoor and spacious field	Rubber	Minimum 4 person	Team	7-15 years
26.	<i>Tutup Mata</i>	M /F	Season: independent Time: noon and evening Venue: school and home environment	Eye patch fabric	Minimum 4 person	No team	6-8 years
27.	<i>Tuan Jansip</i>	M /F	Season: independent Time: noon and evening Venue: school and home environment		Minimum 5 persons	No team	7-15 years
28.	<i>Tapok Buah</i>	M /F	Season: independent Time: noon and evening Venue: school and home environment	Small glass shards	4 players	No team	7-15 years

29.	<i>Bola Cungket</i>	M /F	Season:independent Time: noon and evening Venue: school and home environment	Small bamb oo or wood measu ring 25 cm long and 10 cm long	Minimum 3 persons	No team	9-17 years
30.	<i>Wak Ungkuk</i>	M /F	Season: independent Time: day and night Where: at home		Minimum 4 persons	Indi vidu al	6-8 years
31.	<i>Lemlemtak</i>	M /F	Season: summer Time: afternoon Where: large field	Eye patch es	Minimum 3 players	Indi vidu al	8-12 years
32.	<i>Sepiring Dua Piring</i>	M /F	Season: summer Time: afternoon Where: large field	By hand only	Minimum 2 players	Indi vidu al	5-8 years
33.	<i>Mimi</i>	M /F	Season: independent Time: day and night Where: indoors	By hand only	2 players	Indi vidu al	5-8 years
34.	<i>Senapang Senebu</i>	M /F	Season: independent Time: day and night Where: indoors	By hand only	Minimum 2 persons	Indi vidu al	6-12 years
35.	<i>Sabong</i>	M /F	Season: keranji Time: school hours (break), afternoon, and evening. Venue: at home or at school	Keran ji	2 persons	No team	6-12 years

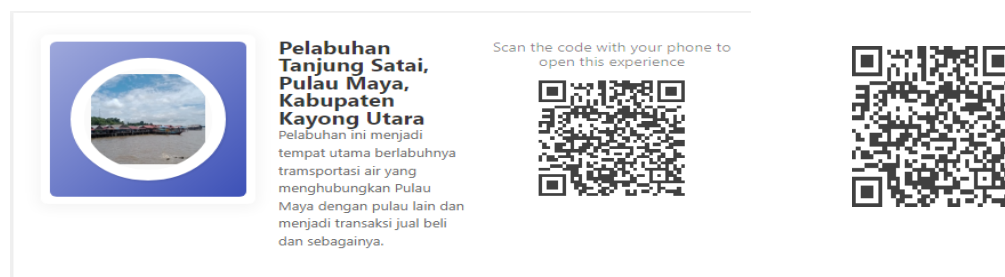
Traditional Games on Maya Island that can be played by Early Childhood are Cong Unai, Tapak Kude, Letop-Letop, Tukar Tempat, Kaki Antu Tempurong Kelapa, Ampak Pisang, Tompuyak, Kotaplus, and Mimi. The game starts from the age of 5 years to 12 years. Of the nine games that use Singing are Cong Unai, Ampak Pisang, Tompuyak, Kotaplus, and Mimi. Singing as part of the language development stimulus was chosen for further research so as to get an overview of language development that can be obtained from playing

traditional singing games in Tanjung Satai, Maya Island <sup>13</sup>. In addition, this game can be played indoors and outdoors without being limited by the season so that the traditional game can be played by early childhood both at home and at school and adjusting the conditions of the game from home to support learning activities even remotely as happened during the Pandemic.

## DEVELOPMENT OF WEST KALIMANTAN TRADITIONAL GAME MODULE FOR EARLY CHILDHOOD LANGUAGE DEVELOPMENT AS TEACHING MATERIAL

The West Kalimantan traditional game module equipped with stages using Augmented Reality has the advantage of showing objects more real on the user's device. Using AR is shown to be easier and language-focused and cheaper <sup>14</sup>. Pengguna cukup mengikuti tutorial mendesain, kemudian dapat mengaksesnya dengan Playstore dengan nama Mateverse. Users can simply follow the design tutorial, then can access it with the Playstore under the name Mateverse. Using the Metaverse App can be downloaded through the App Store and Google Play. After downloading click on the camera that says Scan QR Code. Each Metaverse created will generate a different QR Code that will be directed towards the result of the design. This Traditional West Kalimantan Game Tanjung Satai Pulau Maya can be disseminated the way of playing and documented audiovisually. Here's the Design for Mimi's Traditional Game with AR Metaverse, as follows:

### 1. Get to know Tanjung Satai Port

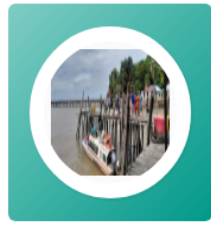


<https://mtvrs.io/InnocentMedicalDonkey>

<sup>13</sup> Fabia Franco et al., "Singing to Infants Matters: Early Singing Interactions Affect Musical Preferences and Facilitate Vocabulary Building," *Journal of Child Language* 49, no. 3 (Mei 2022): 552–77, <https://doi.org/10.1017/S0305000921000167>.

<sup>14</sup> Cansu Oranç dan Aylin C. Küntay, "Learning from the Real and the Virtual Worlds: Educational Use of Augmented Reality in Early Childhood," *International Journal of Child-Computer Interaction* 21 (September 2019): 104–11, <https://doi.org/10.1016/j.ijcci.2019.06.002>.

## 2. Tanjung Satai Port



### Berlabuh

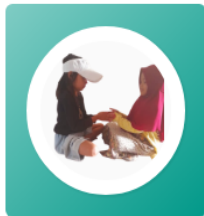
Jika ingin ke Tanjung Satai Pulau Maya, kita bisa menggunakan speedboat dari Sukadana dan berlabuh di Pelabuhan Tanjung Satai.

Scan the code with your phone to open this experience



<https://mtvrs.io/BasicTanAmericanredsquirrel>

## 3. Traditional Games in Tanjung Satai



### Tahapan Mimi

Lalu nyanyian dimulai dengan lirik pertama "Mi, Mi, Mi" maka gerakan tangan punggung pemain saling menyentuh dan pindah posisi antara tangan pemain, dari arah kanan ke kiri dan arah kiri ke kanan. Dengan kata "Mi"

Scan the code with your phone to open this experience



### mi atas

Sambil bernyanyi pemain mengarahkan tanganya ke atas sambil bernyanyi "Mi Atas" kemudian turun ke posisi semula seperti memulai, yakni tangan seperti bertepuk saling menempel, kemudian bernyanyi sambil mengarahkan tangan ke bawah "Mi Bawah".

Scan the code with your phone to open this experience



<https://mtvrs.io/UnfortunateBustlingDorado>



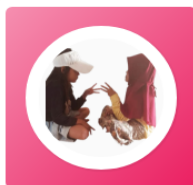
### Mi Depan dan Mi Belakang

Mi Depan, Mi Belakang Selanjutnya adalah Mi Depan dan Mi Belakang. "Mi Depan" kemudian bertepuk dengan tangan sendiri kemudian membalas ke arah lawan lagi dengan "Mi Belakang" yakni posisi punggung tangan bertemu atau bagian belakang tangan bertemu kemudian bertepuk lagi untuk gerakan selanjutnya

Scan the code with your phone to open this experience



<https://mtvrs.io/WatchfulFrankRingtailedlemur>



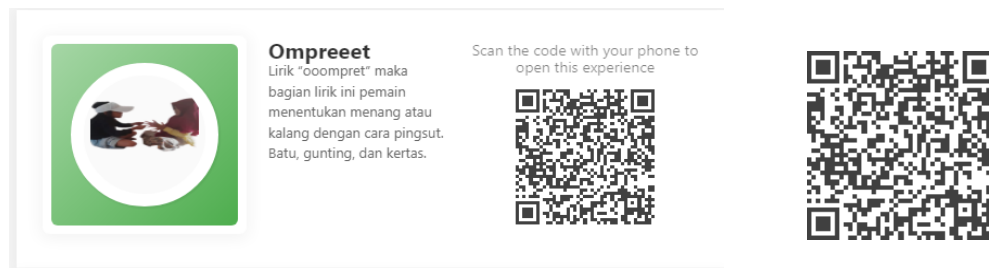
### Mi 123 Mi 321

Mi 1, 2, 3 dan Mi 3, 2, 1 Pada bagian ini setelah mi, pemain menghitung "Mi, 1, 2, 3" dengan gerakan tanganya kemudian bertepuk sendiri bersamaan kemudian bernyanyi "Mi 3, 2, 1"

Scan the code with your phone to open this experience

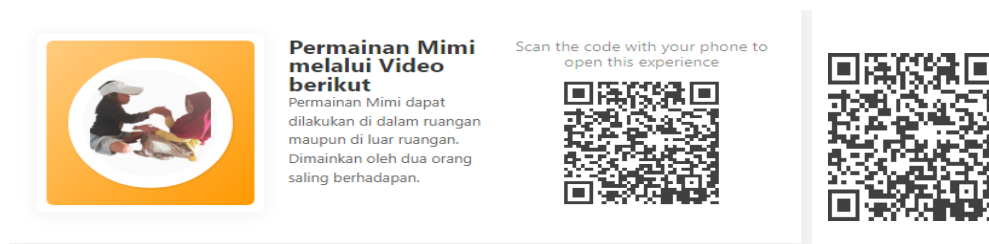


<https://mtvrs.io/BestBoldBuzzard>



The screenshot shows a digital interface for a game module. On the left, there is a circular image with a green background showing two hands holding small objects. To the right of the image, the text reads: **Ompreet**  
Lirik "oompret" maka bagian lirik ini pemain menentukan menang atau kalang dengan cara pingsut. Batu, gunting, dan kertas. Further right, there is a QR code and the text: "Scan the code with your phone to open this experience". To the far right, there is a larger QR code.

<https://mtvrs.io/PalegoldenrodFortunateAracari>



The screenshot shows a digital interface for a game module. On the left, there is a circular image with an orange background showing two children playing. To the right of the image, the text reads: **Permainan Mimi melalui Video berikut**  
Permainan Mimi dapat dilakukan di dalam ruangan maupun di luar ruangan. Dimainkan oleh dua orang saling berhadapan. Further right, there is a QR code and the text: "Scan the code with your phone to open this experience". To the far right, there is a larger QR code.

<https://mtvrs.io/ConventionalMuffledLizard>

In practice, the West Kalimantan traditional game module to stimulate early childhood language development features Mimi and Kotaplus games found in Tanjung Satai, Pulau Maya District, North Kayong Regency and is played by singing. Singing is a natural activity carried out by children as quoted by Winangsih & Masruroh (2022) that can be done by children with various movements that provide a sense of happiness for children. Singing activities are also an inseparable part of formal and family education where children are used to singing. The West Kalimantan Traditional Game of Mimi and Kotaplus in Tanjung Satai, Pulau Maya District has a variety of letters and words consisting of syllables that help children in the process of mentioning. Early Childhood aged 5 to 6 has understood more complex language and can repeat simple sentences. Arviani Sari (2021) mentioned that at this age, children's language understanding is more mature in communicating verbally and understanding non-verbal instructions. This understanding is also called the development of syntactic and pragmatic language. Understanding meaning with actual meaning and meaning with shared meaning shows that children aged 5 to 6 years old can understand language well. Based on the language development standards set out in the National Standards for Early Childhood Education in 2014, the language development of children aged 5 to 6 years is also written that this age of children's language development is more complex. Complexes that are characterized by understanding meaning in oral communication and non-verbal instructions, being able to perform commands simultaneously, and understanding the rules in the game, at this stage showing pleasure and appreciating readings<sup>15</sup>.

Mimi and Kotaplus games by having instructions appropriate for children aged 5 to 6 years that support the child's language development. The game also contains instruction

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<sup>15</sup> Miftahulkhairah Anwar et al., "analysis model of impolite Indonesian language use," *Linguistics and Culture Review* 5, no. S3 (5 Desember 2021): 1426–41, <https://doi.org/10.21744/lingcure.v5nS3.1840>.

sentences that optimize the child's listening and instruction skills. In the Mimi game in this game, there are exercises in hand movement skills and children's language that synchronize with each other. On the lyrics of the chant "Mi, Mi" trains the mention of syllables from the vocabulary. In tracing the meaning of this lyric, it is not known the true meaning, why the word Mi, mi is used in the lyrics of the song. However, says Mi, Mi can lead to the mention of words either adjectives, objects, works, or words that cannot stand alone. The mention of "Mi, mi" trains early childhood phonologists and can reason words familiar to early childhood life, such as Mi-num, Min-ta, mim-pi, mi-kir, mi-lih, mi-ring, or Mi-mik.

In the lyrics of Mimi's game, there is an instruction word that requires players to follow the singing instructions, namely Mi Atas, Mi Bawah, Mi, Depan, Mi Belakang. If the player says Mi Up then the player's hand is pointing up and patting each other, then pauses with a pat and immediately points the hand down while saying Mi Down. This condition trains early childhood to be more agile in adjusting the singing order, in addition to being able to understand the direction of the word meaning the instruction, namely the direction up and down. This also applies to the instructions of the Mi Depan and Mi Belakang which are carried out by changing the model of the hands facing each other, from palms facing each other such as clapping and hands turning their backs or the backs of the hands meeting. In this lyric, it trains the child to shake the child's wrists that are flipping around each other. This instruction also trains the child to understand the front and back directions. Furthermore, in the lyrics of Mi, 1,2, 3, there is a number word that makes the child practice mentioning vocabulary one, two, and three and adjusting the instructions to change the finger according to the number mentioned. Uniquely, when the numbers are reversed to Mi 3, 2, 1 which trains early childhood 5 to 6 years old for number sequences and inverse designations at this stage of the game, in addition to improving children's language skills in Understanding the rules in a game also strengthens children's logical and symbolic thinking skills.

At the stage of performing a hand scroll with the lyrics "Long, golong, golong, Ompreeet" there is a unique vocabulary. The meaning of Long is a syllable of a group that means roll. When mentioning the word Long, Golong, Golong, the child is trained to mention the language with the pattern Consonant + Vowel which is dominant in the letter O and the concept of the word AB-AB which is generally in the development of the age of 4 to 5 years. Next up with the lyrics "Ompreeet", the letters in the word are a combination of Vocals and Consonants that are denominated by the letter e. However, the mention or phonological on the word "Ompreeet", is very unique with the confluence of the letters p +r whose denominators of the lower lip shape converge each other and throw outwards so as to produce the letter r then chase the vibrating direction of the tongue on the palate. Generally, the letter r is difficult to mention in early childhood 5 to 6 years. Next it is carried out with pingsut, which consists of Scissors, Rock, Paper. The pingsut game in this Traditional Mimi game is played 3 times to get who is the winner. At this stage, children show the ability to play strategy fights, namely pingsut, in addition to training children to understand the rules of the game and enjoy understanding. Kotaplus games have more lyrics with a longer playing life than Mimi. Kotaplus is done in several stages, applause is like playing domikado, the hand that was patted last mentioned the movie he wanted, then became the person sought

after by the Guardian. Song lyrics, Kotaplus has no content let's fill it with the movie movie you ask for what movie?

The vocabulary of this Kotaplus Game is 25-30 words. This number shows the number of words that can be mastered by children aged 5 to 6 years as the level of language development is 300 words, as in the linguistic stage starting from the age of 2 years. According to Hemah et al (2018) the characteristics of language skills aged 5-6 years are as follows: 1) It can already pronounce more than 2,500 vocabulary. 2) The scope of vocabulary that children can say concerns color, size, shape, taste, smell, beauty, speed, temperature, difference, comparison, distance, and surface (rough-smooth). 3) Children aged 5-6 years can already perform the role of a good listener.

In the Kotaplus game process, children lay their palms on top of their palms which adjusts the right or left position to be up or down, but when they applaud, the player's hand hits the opponent's hand. The punch is not hard, just sober and while playing in a circle. In the lyrics Let's fill it with the movies, what movie do you ask for? The child should mention the role he wants to take. In general, the role comes from a children's series that is currently trending. If you can mention the name of the store from the film, continue to sing again by mentioning, by going together again to mention the name of the chosen character. This requires dexterity of thinking so that players or children do not experience late thinking. If the player mentions Doraemon, it is then sung again with lyrics mentioning the name of the Buyer, for example Merna asked for the old Doraemon movie long ago his son became Doraemon. The name of the character you choose can be to anyone, according to the last clap.

From the analysis of traditional West Kalimantan games, namely Mimi and Kotaplus in Tanjung Satai, Pulau Maya District, North Kayong Regency, it can be concluded that this game can be applied to early childhood both in academic and family environments. Environmental conditions, family, and the presence of encouragement or stimulus including the environment that affects the development of early childhood language<sup>16</sup>. In the game Mimi and Kotaplus lyrics are sung vocabulary containing instructions, a combination of syllables, vocabulary, and mentions (fon) that train the child's speech sense apparatus and ability to listen, understand the rules, and create a fun play and game environment. Playing Games with This Singing gives the child stimulation to feel happy. The game, which was obtained from research data in Tanjung Satai, Pulau Maya District, has been tried in early childhood in family settings and educational institutions.

Through these findings, the packaging of teaching materials that can be used in the PIAUD FTIK IAIN Pontianak Study Program is carried out as a support for achieving learning goals and can be applied by students when doing Internship 3 and Tri Dharma of other Universities. Teaching materials are prepared in the form of modules that adjust the Semester Learning Plan (RPS) for Play and Game Courses. The Play and Game course aims to enable students to have general and special skills in Designing Games that Educate

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<sup>16</sup> Francesca Federico dan Margherita Orsolini, "Child Migration and School Achievement," dalam *Neurology in Migrants and Refugees*, ed. oleh Mustapha El Alaoui-Faris, Antonio Federico, dan Wolfgang Grisold, Sustainable Development Goals Series (Cham: Springer International Publishing, 2022), 67-79, [https://doi.org/10.1007/978-3-030-81058-0\\_7](https://doi.org/10.1007/978-3-030-81058-0_7).

Creative, Innovative and Fun with Islamic Nuances and Local Wisdom for Early Childhood. The games in this study were taken from the local environment and are often played by local early childhood. RPS Play and Games Course at the 7th meeting related to Early Childhood Traditional Games. Learning Objectives students can find out the characteristics of Traditional Games for Early Childhood, Games that are suitable for early childhood development, and create Local Traditional Games for Traditional Early Childhood Games. Related to this goal, students are expected to be able to collect data on Traditional Games in accordance with Early Childhood Development.

## **CONCLUSION**

This research resulted in a traditional West Kalimantan game book as teaching material in the IAIN Pontianak Early Childhood Islamic Education study program. Of course, the process of making the book is based on input from sources in this study. The development is carried out in addition to being a reference for game courses, early childhood development, early childhood development 1 (Language, Cognitive And Creativity), and child language and literacy development (Child Language And Literacy Development). This development as teaching material within the PIAUD Study Program is compiled in the form of Mimi and Kotaplus Traditional Game Books from Tanjung Satai village, Pulau Maya District, North Kayong Regency. Mimi and Kotaplus games correspond to the language development stage of children aged 5 to 6 years. The game also contains instruction sentences that optimize the child's listening and instruction skills. In addition, the presence of hand movements in the game stimulates the physical-motor and cognitive development of the child.

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